

4.
ENGLANDS
Geo; IOY, Bradley

FOR THE KINGS GRATI-
ous Proclamation for the ba-
nishing Papists,

I KING. 18, 21.

*How long hauls ye betwene two opinions? If the Lord be
God, then follow him; if Baal, then follow him.*

2 KING. 17. 24, 25.

*And the King of Assyria brought men from Babylon, and
from Cuthah, and from Ava, and from Hamath, and
from Sepharvaim, and placed them in the Cities of Sa-
maria in stead of the Children of Israel, and they pos-
sed Samaria, and dwelt in the Cities thereof.*

*And so it was at the beginning of their dwelling there, that
they feared not the Lord: Therefore the Lord sent Ly-
ons among them, which slew some of them.*

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ENGLANDS JOY.

FOR THE KING
of ENGLAND
as a Proclamation for the
Liberation of France.



1743. Oct. 24. 1

WE THE KING AND PARLIAMENT OF ENGLAND, AND OF THE CROWN OF IRELAND, AND OF THE ISLES OF BRITAIN, AND OF CALIFORNIA, AND OF THE DOMINIONS AND TERRITORIES THEREOF, DO BY THESE PRESENTS, PROCLAIM AND ORDEA

IN A KING'S PROCLAMATION.

WE THE KING AND PARLIAMENT OF ENGLAND, AND OF THE CROWN OF IRELAND, AND OF THE ISLES OF BRITAIN, AND OF CALIFORNIA, AND OF THE DOMINIONS AND TERRITORIES THEREOF, DO BY THESE PRESENTS, PROCLAIM AND ORDEA

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BY KING'S PROCLAMATION.



ENGLANDS JOY.

for the KINGs gratiouſ Procla-
mation for the banijbing of Papifts.



Confesse that Prayer is so forcible, that it openeth the gates of Heaven; and as you read, how the holy Ghost descended vpon the Apostles, in the forme of fiery tounges, so through the enforcement of Prayer, all blessings spirituall and temporall are let downe amongst the children of God, like Peters sheete. Who would not then aske to obaine: ſeeke to finde: knocke to have it opened: and impoune the father of mercy to have no deniall, conſidering the Parable tells us, That the wicked Judge who neither feared God nor man, granted the widowes Petition to be delivered frō her clamors, and her troublous attendancy: and thus are wee beholding to our God.

But now, to make God beholding unto us, were a ſecret out of the Treasure-houſe of heaven indeed, wherein I will be bold to tell you how you may be proficient, and invite you to wifedomes Schoole to learne a cunning, which the heart of the naturall man is uncapable of; and that is, to retributre thankes to

God, to give his glorious name the praise, to bee
gratefull unto him, and to rejoyce in hymnes and
spirituall Songs, when a benefit is imparted, and our
soules are comforted.

What a story is the story of the *Jewes*, being deli-
vered from *Hamans* cruelty and persecution, for the
purpose in hand. The Text saith; That they rested
Hester 9. 17. 18 the same day, and made it a day of feasting and glad-
nesse, a good day, and sent portions and presents one
to another: but wherefore was all this? For saving
their lives, and prevailing againſt their enemies.

But, oh thou God of heaven! that ridest vpon
the wings of the wind, and holdest the reynes of the
kingdomes of the world in thy hand, to let loose or
restraine at thy pleasure. Thou knowest that we have
more causes to rejoyce and bee glad then the *Jewes*,
in their *Purim*. For, if wee may compare the leſſe
with the greater, they had but the preservation of
their bodies, and a ſlighē triumph againſt their cor-
porall enemies, we are in the way to ſave our soules
and put our ſpirituall adverſaries to flight, the *þeſt*,
the *World*, and the *Devill*.

Volume 45.

What? Papiftry to be ſuppreſſed? The Priests
and Ieſuites to be baniſhed? And the Gofpell of Ie-
ſus Christ to flouriſh? My ſoule leapes for joy, and
my heart is enditing a good matter. I ſpeak of the
things which I haue made, touching the King, my
tongue is the pen of a ready writer. Oh blessed be
GOD for this alteration!

Doth not Jeremy tell vs, that, *In Ramah there was
a voice heard, lamentation, and weeping, and great
mouning, Rachell weeping for her children, and would
bee*

Jeremy 31.
Math. 2.

not be comforted because they were ~~as~~. Did not as Eng-
land wring their hands for sorrow, and begin to
mourn and be affrighted, when they saw the Papists
so arrogantly mischievous, to insult in every towne
and shire, and mocke us to our faces, as if *Sandars*
and *Tobiah* were to scoffe and deride the *Prophets*, when
Nehemiah came to re-edifie the Temple? And hath
not God put into the Kings heart to dam vp this in-
undation, and to keepe the raging See within limi-
tation, that it doe not overflow the lower and fruit-
full grounds.

Marke but the progression of busynesse, tell it to
your Children, and write it in the Phylacteries of
your garments. Did not we determine some 16 years
agoe to match with Spaine? And did not Spaine re-
solve to overmatch us in the contrarie? Did he not re-
semble an unmanly and impudent guest, who in-
vited to some neighbourly meeting, would not one-
ly come himself, but brought a whole tablement of
Cormorants with him, so Spaine had not only con-
dition for a daughter, but the Papists through the
kingdome have liberty of Conscience, Massie in their
houses, Priests within their doores, penalties remit-
ted, and the Pursevants and Officers restrained from
their privy searches, whereby the Spanish Ambassa-
dour presumed on his meritorious service, & some
Papists triumphed, as if he wiser sort knew they
were in the right. And was not this a fearfull be-
ginning, and who knowes with what strength the
strong man would have increased in keeping his
possession: so have the Papists done within these 2.
or 3. years, and insolently bragged of their great
boast.

forces, and impudently threatened the utter overthrow of us all, especially of our renowned City of London.

But was this all? No, no, the severall shires of England, worse then the Jewes that poysoned the springs of sweet water, in these dayes had malitious instruments to corrupt the youth of the Countrey, and the *Priests, Jesuites, and Fryers* ranne from house to house, and made them all amazed with crying out a *Great & Dolorous Epistles*.

But now Papistry shall be suppressed, and the *Priests and Jesuites* banished. O blessed alteration! O blessed King! oh blessed Parliament! The Ambassadeurs houses were so many hives, to which the drones reforted, who not onely fed vpon the honey of the Bees, but poysoned to kill and beate them away, which preserved them: Thus these unconstant people, not onely despised the Pastors of their own Congregations, and under protection of the Privie Councill, railed on the Lord & his annoient. The Streets swarmed with ruffianly apparitions, *Priests* in disguised apparel, and *Jesuites* in Courtly vestments. And what did they? Not only watch the outward behaviour of men, and government of the City, but tooke advantage of the weak, carnall Gospeller, and set upon them with the outward glory of a visible Church, bedevilling all such

The Cathedrall of Paules had her walkes mingled with a number of peremptory and audacious Romantics, who not onely braoded us for lukewarmnesse and uniusciable actions, but boasted both of and in their disputation, that they had put the true and learned

learced servants of God to silence, as if *Sidobiah* should strike *Machaiah* on the face, and peremptorily aske him, when the Spirit of God departed from him, to be infused into such an underling.

The Court hath not onely every corner, but publicke walkes filled with *Papists*, and *Hispaniolized temporisers*. And what did they, appeare in severall disguised formes, and their corrupt hearts taught their tongues to vent forth blasphemy, and notorious abuses: For as you read how *Seremy* was taken by his Enemies, and brought before the Princes and Priests, for weakening the hands of the men of warre, and danted their hearts that wished well to the peace of *Sion*: So played these imposturing spirits, charming all men with such subtilties. What? the house of *Austria* to be checked, and the *Emperour of Germany* to be affronted?

What? *Spain* to be threatened with warre, and intretions of hostility? Who is able to cover the *Vienna*, as *Xerxes* once did the *Hellefons*, with a numberlesse, and invincible *Armado*, to set upon the Island of *Brittany* as a Conquerour, and to make *England* to tremble with the multitude of his forces, and yet dare you talke of warre and afflicting the Low Countries? But now God be thanked, *Papistry* shall be suppressed, the Priests and Iesuits banished, and these mighty Buls of *Babson* either have their horns sawed off, or their chaps musled, and what an alteration is heere?

Oh let us then give thanks unto God, and confesse his mercy is beyond our apprehension, and his be-

benefits are an *Ocean* in comparison of our duty, or standing poole of deserving. And seeing the King is so gracious to looke upon us, like a faire moving Planet, in a conspicuous *Orbe*, from whose influence can procced nothing but sweet presages: Seeing our Parliament is so religiously Honourable, to foud the foord of Spaines projects, and their countries hazard by collusion, and halting betweene two opinions; with the plummets of true *Wisdom*, and zeale to the *Gospell* of *Iesu Christ*: Seeing that they are so indulgent, and will not suffer either the wild *Bore* of the *Forreſt* to trample downe the hedges; or little *Boxes* to destroy the *Grapes*, but are willing that *Iehuadæs* filthy garments may be taken away, and a *Crown* of pure *Gold* set upon his head, seeing the people are prepared to call, and haſten one another to goe vp to the *Temple* of the *Lord*; and rather then *Rabes* shall rayfe a heape of ſtones like an *Altar*, to put the people in feare of *Idolatry*, they are ready to arme with their brethren, and examine how the matter stands, let every man exhalerat himselfe, and cry out: *Why are thou cast downe O my ſoul*, and why are thou diſquieted within me? hope thou in God, for I ſhall geſt praise him, bea the beaſt of my conuenience, and my God. So then if *Papiftry* ſhall be ſuppreſſed, the *Priests* and *Iefuitis* banished, and our enemies, both *Forraine* and *Domestick* over-reached: let God have the glory, the Prince the honour, the Parliament the commendation, the people the comfort, the Country the benefit, and every true hearted Christian ſing *Iopau*, and *Epithalamions* to *Iehovah*.

Marke

Mark the difference betwenee flourishing Kingdomes through the blessing of reformation, and aduite of good governours, and the fearefull distractiōn of Common wealths, where *irreligion* and indirect courses over-maister: While the ambition of *Abalia* was predominant over her affection, and drove her head-long to all obscenity & tyranny, she committed idolatry, she neglected the house of God, she defiled the Altar, she destroyed the seed royall, she usurped the Diadems, and disturbed the peace of *Juda* and *Israel*: But when *Iehoash* was miraculously preserved and instructed by *Iehoada*: *Abalia* is thine: *Iehoash* doth that which is right in the sight of God, the *Priests* repair the Temple, the Altars are cleansed, the Common wealth reformed, and the whole Country reseted in order; and was not this a great alteration?

In the story of *Manasses*, and *Ammen* his Sonne, you shall finde these impurations of wickednesse cast upon them by the holy Ghost: Hee did that which was evill in the sight of the Lord, he lived after the abominations of the Heathen, he reared up Altars for *Baal*, he offered incense to the Host of Heaven, he made his Sonnes passe through the fire, houed enchantments, observed times, and dealt with familiar spirits, and wrought much wickednes before the Lord: But when *Iosiah* came to raigne, and was instructed how: he feared God, and lived uprightly, he cleansed and repaired the Temple; he commanded the booke of God to be read, he rent his cloathes, as stricken with compunction of soule,

soule, he made a covenant with God to obserue his testimonies, he put downe all the Offices of *Baal*, and the groves dedicated unto him : He slew his *Priests*, he solemnized the *Pasewer*, and he performed the words of the Law, which were written in the Booke ; and was not this a great alteration ?

Thus it is betweene the government of *Spaine* and *England*, especially the contrariety of Religion, and diversity of serving God, betweene *Papists* and *Protestants* : the *Papists* both in *Spaine* and in *England*, commit blasphemous idolatry, are polluted with incests and fornication ; derogate from the honour of God, to attribute adoration to creatures, pacifieth himselfe in the Labyrinth of æquivocation : Dissemble with God, their owne soules , and all that deale with them, care not by what meanes, or *treachery they compass their owne ends*, deny Christis presence in Heaven, a maine article of Faith, extenuate the power of the God-head , by allowing a deity to Creatures, and invocation to Divells. First, they have made many Saints that are passed downe to Hell, Allow of *murther*, and monstrous impiety, and in a word, are possessed with the dregs of abomination , wherewith the whore of *Babylon* hath filled her cup.

The true Protestant and zealous Christian alloweth God the preheminence of all adoration, will by no meanes blaspheme with idolatrous exorcisms, detesteth *whoredome*, and all incestuous *Leprose*, defieth the participation of Gods glory to *murther*, simply and plainly contriveth his affaires, and keepeth his word, though it be to his owne hinderance,

intermeddles not with matters of state, except he be called to place of eminency, is with *Annes* praying in the Temple, and continually rejoyceth in the conversation of Gods servants, and maketh the Church the sanctuary of his soule, in a word, is ruled by the directory of Gods word, and neither dare abuse the Majestie of Princes by inter-jecting a Jealousie and suspition betweene the prince and the Subject, nor runne away with the deceit of his owne heart, in presuming to be more holy then his brethren, or pre-judging others either maliciously, or foolishly. And is not this a great alteration? And is not this cause enough to induce us to thanke God, and acknowledge his mercy and kindnesse, that our King and Parliament would goe and buy eye-salve without money, perficuously to looke into the enormities of the Church and Common wealth, and not onely with *Nehe-miah*, to abridge the extremity of usury: compell a relaxation of debts and oppression, keepe and sanctifie the Sabbath, drive the Marchants and Sellers of meate out of the City, and at last put away their idolatrous wives: but also will not suffer the *Ammonites* and *Moabites* to come into Gods Temple, but enforce them to banishment out of *Ierusalem*. For as you read how *Jacob* after his return from *Laban* cleansed his house of the idols: so did *Nehe-miah* in despite of *Eliashib* the Priest, who had al-lyed himselfe to *Tobiah* a stranger and idolater, put him from his lodging, and cast out all the snuffe out of his chamber, which in the text is likewise called cleansing, and thus thankes be to God, our great *Ne-*

beniah dealt with the Papists, he hath not onely thought them as prickes and thornes in the sides of good *Christians*: but now found them as noysome and infectious weedes in the Common wealth, to choake and eate up the sweete Flowers, and springing grass; and thus hath the *Church of God* example enough in *Scripture* to be an enemy to Gods enemies, and fall to reformation with courage and magnanimity.

Shall such a man as I fyfe (saith *Nehemiah*) shall such a King as I (saith King *Charles*) that have been trayned up from my infancy to deacy *Papery*, and suffer my Kingdom: of *great Britaine*, the very *mercy* of zealous professors, and *mirrour* of purity and piety, to be defiled and contaminated with the poyson of superstition, and now I have recollected my self, shall I give way to rotten and filthy polity to eat upon the heart of true Religion, or suffer private ends to thicken themselves, like some obscure and dangerous cloud, to stand as an interposition betweene the Sunny splendor of Gods word, and the faire progresse of government? No, No: I will now be my selfe, and therefore if either the Pope, or *Spain* deride me with *Nichol* for dancing before the *Arke*, and bringing it into Gods house: I will answere with *David*, I will yet bee morevile and zealous for the Lord, and as he told his wife; that therefore God had taken the Kingdome from her Father, and invested him with the Diadem: so my King *Charles* answere *Spain*, that therefore God will make him mighty in his Provinces, in despight of

malignant opposition, and great Britain shall not be only able to stand firm, like an impregnable Rock in all honor, riches, & prosperity: but of sufficiency to protect distressed neighbours, and recover unfortunate and surrepted Provinces. Therefore away yee *Priests* and *Jesuites*, packe hence for your lives; and let me not heare any further of your daring impostures, and you that will remaine Papists, and with the *Adder* stoppe your eares, that charme the *Charmer* never so cunningly, he shall not prevale to remove you, take heed and be warned, that you live modestly in your wilfulness, neither daring to break our *Statutes* against those *Locusts of Rome*, nor to insult your selves, or be offensive to any ci-vill conversation, by the wrong defence and suppor-tation of *Romes* corrupted *Doctrine*. For I protest unto you by the faith of a Religious King, I take a pleasure in hearing, what God said to *Abraham*: For I know him, that he will command his children, and his household after him, and they shall keepe the way of the Lord to doe justice and judgment, that the Lord may bring upon *Abraham* that which he hath spoken unto him: And therefore as I am Gods sub-stitute in the supreme royalty, so will I be his in-strument in the practise of this *Reformation*, neither suffer any Papist whatsoeuer, to have the use of Idolatrous masses, nor to bring up their owne chil-dren in the *Cimmerian* darknesse of ignorance, and diabolish devotion: For the Apostle tells us plainly, that the tormenting of the body, worshipping of Angels, observing of Dayes, and many foolish hu-miliations, like wise denying of lawfull marriage, and

Genesis 18.19

Col. 6.

forbidding of meates, and celebrating of superstitious times, are all the *doctrines* of the Divell: and is not this joy to *great Britaine*, and how are our hearts cheered, as you read of the *Israelites*, that in the time of *Salomon* rejoiced with one another, and made merry eating and drinking under their owne Vines:

Thus shall we see the backes of our *adversaries*, and by Gods speciall favour and grace the banishment of *Priests* and *Assaizes*: But yee Magistrates of the Common wealth, let them not imitate the *Israelites* in this, to rob the *Egyptians* in their departure out of *Egypt*? Let them not export our treasures, nor enrich other Countries with our spoyles: Let not your Ladies bestow their jewels and ornaments upon them: For though they could be contented to love them with gratuities and presents, yet must the Common wealth reserve some seerets of State, not to be impoverished by the lavish gifts of those, that understand not the Mystery of carrying wealth out of the Land, or consuming our silver in trifles, let none of their houses be furnished with those remannts of gew-gawes, wherein the ancient idolaters excelled them in be decking their idols, I mean their medales, crucifixes, relickes of *Saints*, the Wood of the croffe, the milke of our *Lady*, and a thousand such like trumperies fit for nothing but toyes to play with all, as Apes doe with Nut shells: For as you read how the children of *Israel* were tainted with the grosse superstition of *Egypt*: so must needs the tender hearts of your women be captivated with the reservation of these things: Let your Pursevants and Officers

a Gods name be the *researchers* of suspected places, that the very children, which as yet, know no harm, may be sent to the Schooles of the children of the Prophets, and by that meanes learne to live in the feare of God, and dye in his favour : Let the po-tent men be disarmed a Gods name, not to give them cause to thinke the better of themselves, as if they were to be feared, or reputed dangerous and poli-tieke : but as you take knives and other hurtfull things from madde men to prevent mischiefe, that they neyther endanger others, nor themselves: In a word, let all good orders be observed, and a fashionable body of a religious Common wealth erected, that his Majesties person may be secured, the Prince, and the rest of that Royall issue proteted and pleased, the honest neighbours sublivated with care and diligence, the whole Iland flourishing with prosperity and confidence, the poore releaved, the trades restored, the City repayred, the Marchant countenanced, the Souldiers esteemed, the Clergy-man beloved, the well deserving reverence, the weake supported, the obstinate sinner punished, the offender through frailty remitted, and all justifiable actions practised to the glory of God, and comfort of our owne soules.

Then if there be cause of warre, and so successse fallen, Moses and Israell shall sing a song of Try-umph to the Lord, and Miriam the Prophetesse shall take a Timbrel in her hand, and all the women goe after her with Timbrels and Dances : Then if there be the flourishes of peace, and that Salomon hath

King 3. 12. 9
 hath finished the Temple of God ; and his owne
 house, he will present himselfe before the Lord, and
 kneele to his *prayers*, spredding forth his hands to-
 ward Heaven : And then to conclude both in *warm*
 and peace shall *great Britaine* confess to the Lord.
 What is man, that thou shouldest thinke upon him,
 or the *lame* of man, that thou wilt remember him?
 And so pryese the Lord in his *Sanctuary*, and in the
 firmament of his *power* : pryese him in his *mighty acts*,
 and according to the excellency of his *greatnesse*, pryese
 him for thinking upon vs, even in this particular of
Suppressing Papistry, and *bawishing the Priests and Je-
 susites*.

I will meddle with no matter of State, nor ad-
 venture traducing for selfe love, or advising others
 wiser then my selfe, but keepe close to the shire of
 this one speciaall observation : *Let the aduersaries of*
Religion say what they can to accuse a *Protestant* of one
 murther, whereas God and the world knowes, that
 not onely the turbulencies of *Europe* have beeene
 blowne up with *Popish breath*, and *sufflation of Con-
 fessorian Cardinals* : but the *scarefull* *slaughters* of
Princes have beeene audaciously prosecuted, cyther
 by *Friers* and *Priests*, or such instruments, whom the
 pestilent *Iesuites* haue seduced : what state then in
 the world (especially our *reformed Churches*) if there
 were no other cause then this affrighting would endure
 them in the government, and therefore now this most
 needs be a *happinesse* to *England*, that at this instant
 such a *mercy* floweth towards us, as a *Proclamation*
 against them.

How *Geniva* hath continued, and groined under
 the

the pressure of many difficulties, yea, endured divers assaults of whole Armies, and volleys of shot, from the mounted Cannons against her; and yet was never any attempt made upon the Duke of *Savoy*, and her advaiesates by her procurement, or suggestion, is well knowne to the world.

In all those bloody massacres of *France*, and terrors of the civill warres there, what one mischiefe was ever conceived against the persons of their Kings, by any *Protestants*, and who but *Papists* durst lay hands on the *Lords Annoynted*? In that fiery tryall in the dayes of *Queene Mary*, when the rages of *Papists* made them more furious, then a Beare robbed of her Whelpes: What one *Protestant* slipped out of the circle of obedience, to put her in suspition of her life, yea it is well knowne, that the *Protestants* of *Suffolke*, advanced her to the *Crowne* though they were the first that felt the effect of her ingratitude. In all the troubles of *Germany*, and exactions upon the free Cities, how securely did the *Emperours* goe on concerning their owne persons, and when did you read of a *Pope* slaine, but as they poysoned one another. I will name but one thing in the Low-Countries, and that is the pride and craulty of the Duke of *Alva*; so that if ever an excuse might have beeene made for taking away a Tyrants life, it might here in some action or other, have received a justifiable forme, and yet *Alva* lived without touch, and practised all manner of wickednesse without controule: whereas on the contrary side in these Countries formerly mentioned, there hath bin

a 1000 severall murthers committed upon the bodies of publicke and private persons, or at least prosecuted with resolution to be actuated upon advantage by Popish Priests, Jesuites, and their Officials, and Ministers: Is it not high time then to banish them our Common-wealth, or do as we have done (and so it shall be no new matter or devise of punishment) even hang them up at Tyburne, or de-true the them into the house of Night, where Justice is predominant.

Marke for Gods sake, marke the secrets of good husbandry, he that means to till and manure a woddy ground, must leave no stumps within touch, lest he break his plow in the labour, and see fresh sciences, as sprigs to sprout up to choake the Corne: the best way is to stocke up roote and tinde, and follow the picke-axe with a spade, that the ground may be throughly searched indeede; and so must great Britaine do with this brood of Vipers, eyther pull out their stings, or chap them in peeces: For so were the Priests of Baal served at severall times, and in severall places by Gideon, Iohu, Elias, Iosias, and other good Priests and Princes: but seeing this good beginning of our gracious and judicious King, in quenching the smoake of these fire-brands, which in time would eyther have blinded our eyes, or put them cleane out, hath cheered our hearts, and powred the balme of Gilead into our wounds, let him have the glory of his owne handy-worke, and great Britaine the joy, and so both he, Great Britaine, and every true Christian retribute all possible thankes to the ancient of dyes, whose haire are as white as wooll,

wooll, and dyes as a flame of fire ; and to the voyce
that commandeth us out of Babylon, lest we be de-
stroyed in her abominations : For Babylon is fallen, is
fallen that great City, because she made all the Nations
drinke of the Wine of the wrath of her Fornication.

FINIS.

